

THE WESTERN STANDARD

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TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 13

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Poetry.

The Best Estate.

BY CHAS. SWAIN.

The heart it hath its own estate—
The mind it hath its wealth untold;
It needs not fortune to be great—
While there's a coin surpassing gold.

No matter which way fortune leans,
Wealth makes not happiness secure,
A little mind hath little means—
A narrow heart is always poor.

Stern Fate the greatest still enthalls,
And misery hath its high compeers;
For sorrow enters palace halls,
And queens are not exempt from tears.

The princely robe and beggar's coat,
The scythe and sword, the plume and plough
Are in the grave of equal note—
Men live but in the eternal "Now!"

Still disappointment tracks the proud,
The bravest "neath defeat may fall;
The high, the rich, the courtly crowd
Find there's a calamity for all.

'Tis not the house that honor makes—
True honor is a thing divine;
It is the mind precedence takes—
It is the spirit makes the shrine!

So keep thou yet a generous heart,
A steadfast and contented mind;
And not, till death, consent to part
With that which friend to friend doth bind.

What's uttered from the life within
Is heard not by the life without;
There's always something to begin
'Twixt life in faith and life in doubt.

But grasp thou Truth—though black appears
The rugged path her steps have trod—
She'll be thy friend in other spheres;
Companion in the world of God.

From Harper's Magazine.

THE ORIENTAL MERCHANT.

WHEN Haj Hamed borrowed a hundred dinars of the merchant Kodadad, he swore by the faith of the Prophet to return the sum within six months from that time, and fixed the hour and day. He was a young man, full of hope and confidence, and Kodadad was old and wary. "My son," said the latter, "this is perhaps a rash promise. Say one year." But Haj Hamed would not accept a further delay. He was going from Tarsus to Damascus on a commercial journey, and had accurately calculated the time. One month to go; one month to come back; three months to sell his goods; a whole month to spare. But the accidents of the road—sickness, robbers, unforeseen delays! He relied upon the mercy of God; and with many assurances said that at the appointed time he would present himself at the kiosque of the merchant Kodadad, on the banks of the river, and lay before him a hundred golden dinars. The money was lent without interest, and payment was a sacred obligation.

The caravan set out, flags flying, and drums beating, from the rendezvous on the opposite side of the river, and soon entered the gorges of the mountains. After proceeding a little way, a halt was agreed upon; for many of the merchants had staid behind, saying their last adieu to their families, or making additions to their merchandise. Haj Hamed, who possessed several camel-loads, and had been among the first to be ready at the place of meeting, reined greatly at this delay.

He had earned his title of Haj, or Pilgrim, when a boy, by going in company with his father to the shrine of the Prophet; but this was the first journey he had undertaken since. His impatience, therefore, may be excused. He had started with the idea of making a fortune; and was impatient to be doing. Besides, there was his promise to Kodadad. If he forfeited that, his credit was gone forever. Accordingly, he spent the first part of the day that followed the halt, sitting by the roadside, counting the stragglers that came in, and jeering them for their tardiness. "This young man," said some,

"believes that time was made only for him. What matters a day more or less? At the end of life we shall have to regret our impatience. There are evils by every wayside. Why should we be eager to come up with them?"

These philosophical remarks found no favor with Haj Hamed, who, instead of imitating his companions, and reclining lazily under the shadow of trees on the green grass, listening to the songs of the birds and the gurgling of the stream, began at length to roam uneasily about. He saw that another sun would set, and perhaps another, and beheld them still in the lap of the same valley. He climbed the mountains, endeavoring to distract his thoughts, and whenever he obtained a glimpse of the encampment below, he gazed at it, endeavoring to discern signs of a forward movement. But the tents remained unstruck; the people reclined in groups; the camels and horses were dispersed here and there; and the lazy tinkling of their bells showed that they, at any rate, were enjoying themselves. The young merchant at length turned away and plunged into the deep recesses of the forest. Nature had no charms for him. As he went, he counted in his memory the number of pieces of cloth his bales contained, compared the cost-price with the probable market-price, and reveled in the anticipation of gigantic profits to be realized in the paradise of his imagination—some dusty bazaar in the far-off city of Damascus.

While he was meditating on these sordid matters, he was suddenly recalled to himself by a surprising accident. A huge mantle was thrown over his head; and before he had time to struggle, he was cast on the ground, and rolled up, like a bale of his own goods, in complete darkness. At first, he thought that instant death was to be his fate; and he murmured, "May Heaven pay my debt to the merchant Kodadad!" Soon, however, it appeared that he was only a prisoner; and he felt himself raised and carried along, while smothered laughter came to his ears. If this were a joke, it was a practical one. He tried to speak; but no answer was returned, except renewed laughter. Presently, those who carried him set him down; the bonds that confined him were loosened, the mantle was whisked away, and, to his surprise, he found himself in a beautiful garden, surrounded by a bevy of maidens, who clapped their hands, and enjoyed his amazed appearance.

Haj Hamed was too thoroughly an Oriental not to understand his position, after a few moments' thought. He had evidently been watched during his progress through the forest by the inmates of some harem, unencumbered by male attendants, who in a spirit of fun had made him prisoner. The incident is not an uncommon one, if we may believe narrators; but it generally leads to disagreeable results. Our merchant felt uncomfortable. These merry girls were quite capable, he thought, after having made a butt of him, of throwing him down a well or into a pond. He looked around for the chief among them rather anxiously, and soon recognized her in a very young maiden, who, after having laughed with the rest, had flung herself carelessly on a pile of cushions under a tree, and was gazing at him with interest.

"Lady," said he, assuming a humble attitude, "this is not wise nor well. I am a merchant traveling with my goods that require care and watchfulness, and beg to be released."

She seemed annoyed that her beauty, which was great, did not amaze him; and replied:

"Fear nothing. There is no danger. This is my father's kiosque. He has given it to me; and I live here with my maidens unmolested. There is a guard of slaves at the gate; but they only appear at a signal of danger—when I sound this shell."

She raised a conch to her lips, and a shrill sound filled the air. The slave-girls, scarcely understanding her motive, again cast the mantle over Hamed, and bade him be silent and motionless. Several men came hurriedly; but were dismissed with jeers and mockeries. In a few moments the merchant, more dead than alive,

was uncovered again, and told to be of good cheer, for he had permission to depart.

By this time, however, heavily had begun to exert its influence; and Haj Hamed, instead of rising, remained gazing in admiration at the lady of the place. She met his glance, at first, with a disdainful expression; but according to the Oriental idea, two such souls have secret sympathies, from the influence of which neither can escape. No sooner did their eyes meet in a full gaze, than both felt faint at heart. The lady turned very pale, and leaned upon the cushion; the maidens, raising the trembling Hamed, led him to her side. They talked for hours; not of themselves, but of love; and expatiated eloquently on the happiness of meeting, while the attendants played on their lutes, or sang songs illustrative of their situation. The shadows of night were coming on, when a peculiar sound at the outer gate announced that the father of the maiden, whose name was Leilah, had come to visit her. So Haj Hamed was thrust unceremoniously forth; and was awakened from his dream of happiness amidst the deepening gloom of the forest. He returned bowed down and heavy-hearted to the encampment.

Many thoughts kept him awake for many hours; it was not until the sky that stretched between the mountain tops overhead had begun to whiten, that at length overcome by fatigue, he fell asleep. Pleasant visions spake beneath his eyelids. When he awoke the tents were struck, the camels were laden, and the people were filing off. "Why this hurry?" he cried. "Was not this a pleasant place to tarry in? Time is eternal. There is no need to hasten from the present, which is joyful, to the future which is full of danger." Several merchants thought he was jeering them for their philosophy of the previous day, and hastened to complete their arrangements, and follow the caravan. Hamed's camels had been laden by his servants, and were ready to proceed. He hesitated a moment; but remembering his debt to Kodadad, cried, "March!" and went away with his heart full of recollections.

The journey was prosperous, but tedious. When the caravan reached Damascus, the market was found to be encumbered with merchandise, and sales were with difficulty effected. Month after month passed away; most of Hamed's sales still remained on his hands. The fifth month from the time of his departure had arrived, and he was beginning to despair of being able to perform his engagements. At length, however, a merchant about to proceed to Bagdad, made him an advantageous offer for the whole of his stock, and he was enabled to depart, after having realized a good profit. Several accidents and delays occurred on the journey; the caravans reached the valley, one march from Tarsus, on the eve of the day when Hamed had promised payment to Kodadad. Most of the merchants immediately rode forward to glad their families and friends; but our young merchant, feeling his love for Leilah revive with intensity, determined to spend that day in endeavoring to obtain an interview with her. He wandered into the mountains, endeavoring to follow the same track as before; but although he several times imagined he recognized the trees and the rocks, his search was unsuccessful. All was wild and seemingly uninhabited. He called aloud "Leilah!" but the echoes only answered, "la, la, la,"—no, no; and when night came, he knew not which way to turn. So he sat down beneath a huge sycamore to wait patiently until the morning.

When night came, he remembered his promise to Kodadad. He was to pay the hundred dinars at noon. He determined to hasten to Tarsus on foot over the mountains, for he knew the general direction in which it lay. Many hours of travel were before him; but he was light on foot, and at length beheld in the distance the minarets of the city, and widening course of the river. Suddenly the landscape darkened. Clouds seemed to come out of every valley, and to inundate the plain. The rain fell; the wind blew. He hastened onward, clutching the

leather purse in which he carried his wealth, and invoking the assistance of the Prophet. When he reached the banks of the river, he heard, through the mist, a muezzin proclaiming the hour of noon from the distant mosque. The waters were turbulent. No ferry boat was in sight. It was impossible to cross. Haj Hamed prayed; and an idea came to his mind. He plucked a large reed, and hollowed it, and placed therein a hundred pieces of gold, and tied other reeds to it, and floated this raft upon the stream, and confided in the mercy of God.

Now it happened that Kodadad, remembering Haj Hamed's promise, had gone to his kiosque that day to wait for his money. The wind blew; the rain fell. The debtor did not appear. "We must allow him an hour's grace, for the storm is violent," said Kodadad. The muezzin chanted the hour of noon. The merchant called to his slave to bring another pipe. Presently, a bundle of reeds came floating along the misty waters; a black boy stooping forward seized them as they passed. He was about to cast them away again, when the unusual weight prevented him. "Master," said he, "this is a reed of lead." The merchant, who wished to pass the time, told him to break the reeds. He did so, and lo! a hundred glittering pieces of gold fell suddenly upon the pavement of the kiosque.

This story, which is told in many different ways, illustrates the Oriental idea of mercantile probity. Turkish merchants, in their dealings among themselves, are famous for keeping their engagements with exactitude; and the example of Haj Hamed is often cited as a model. Of course it is understood that the debt—all in good golden dinars—came to its destination in some miraculous way: the Prophet being always deeply interested in the good deeds of his servants. The young merchant was not without his reward. His credit was, in future, unlimited. But not only so; Kodadad insisted on giving him his daughter in marriage. And it will surprise none but very matter-of-fact people—to whom we do not address this legend—that this daughter turned out to be the same very imprudent Leilah, whose fascination had nearly caused Haj Hamed to dishonor his verbal promissory note. We learn, moreover, that she settled down into a most prudent and exemplary wife—which relieves our mind—for, except under extremely Oriental circumstances, we should not recommend her conduct for imitation.

The Cities of the World—Their Relative Growth.

THE present century has witnessed an increase in the population of great cities, unexampled within the historic period, and doubtless unrivaled since the world began. A few statistics, compiled from the census reports of Great Britain and the United States will exhibit this.

To begin with England. In 1801 the population of London was about nine hundred thousand. By 1810 it had risen to more than a million; by 1820 to a million and a quarter; by 1830 to a million and a half; and finally by 1850, to two millions and a third. But the growth of other English cities has been proportionately even greater. Manchester, in 1801, had a population of only eighty-four thousand; it numbers now over three hundred thousand. Liverpool, at the beginning of the century, had but eighty thousand inhabitants, while fifty years later they had increased to nearly four hundred thousand. Birmingham, in 1801, had a population of seventy-three thousand; in 1850 it had two hundred and fifty thousand. The chief cities of Scotland increased not less rapidly. Glasgow, which had but seventy-seven thousand inhabitants in 1801, had three hundred and sixty-seven thousand half a century afterwards. Even Ireland exhibits a growth, though to a less degree, in city populations. Dublin had but one hundred and eighty thousand inhabitants in 1800; in 1850 it had two hundred and fifty thousand.

On the continent of Europe, as a general rule, the great cities have likewise increased

in population, though the ratio has been inferior to that witnessed in England and Scotland. Paris, spite of the revolutions which have convulsed it, has steadily risen from a population of half a million, at the beginning of the century, to over a million at the present time. Vienna, which had two hundred and thirty thousand denizens in 1800, has nearly five hundred thousand now. The population of Berlin in 1800 was about one hundred and fifty thousand; it is now three hundred thousand more; in other words, it has trebled in fifty years. Even Naples, spite of tyranny almost without parallel, has increased its population, in the same interval, from three hundred to four hundred and sixteen thousand. Turin has one hundred and thirty-five thousand now, against eighty thousand half a century ago. Odessa, which had but eight thousand in 1803, is estimated to have had over a hundred thousand when the existing war began. A few great cities only have remained stationary or retrograded, of which Moscow, Amsterdam and Rotterdam are the principal. Venice itself, so long declining, increased from ninety-seven thousand in 1837, to one hundred and twenty-six thousand in 1852.

But the cities of the United States have increased in population more rapidly than those of either Continental Europe or of England. In 1800, the inhabitants of Philadelphia were but little over seventy thousand; whereas now they may be fairly computed at over half a million. In 1800, New York had a population of sixty thousand, now it has six hundred and twelve thousand. Boston had twenty-four thousand denizens half a century ago; in 1850 it had about one hundred and forty thousand. Pittsburg had fifteen hundred in 1800; at present it has over fifty thousand, exclusive of Alleghany City, which is really a suburb of it. Cincinnati had seven hundred and fifty in 1800; it had one hundred and fifteen thousand in 1850. Baltimore had twenty-six thousand in 1800; it has over a hundred and seventy thousand now. Buffalo was a wilderness in 1800; and even so late as 1810 had only fifteen hundred inhabitants; it has now more than forty-five thousand. In addition, there are scores of towns in the West, which were not laid out even so late as twenty years ago, which have now ten to twenty thousand denizens.

IMPORTANCE OF RECREATION.—The following felicitous passage occurs in the admirable speech of the Hon. Edward Everett, at the Webster Festival at the Revere House, in Boston. The orator, in referring to Mr. Webster's taste for many sports, added these words:

"The Americans as a people—at least the professional and mercantile classes—have too little considered the importance of healthful generous recreation. They have not learned the lesson contained in the very word which teaches that the worn out man is *re-created*, made over again, by the seasonable relaxation of the strained faculties. The old world learned this lesson years ago, and found out (Herod 1, 173) that as the bow always bent will at last break, so the man, forever on the strain of thought and action, will at last go mad or break down."

Thrown upon a new continent—eager to do the work of twenty centuries in two—the Anglo-American population has over-worked and is daily over-working itself. From morning to night, from January to December, brain and hands, eyes and fingers, the powers of the body and the powers of the mind are in spasmodic, merciless activity. There is no lack of a few tasteless and soulless dissipations which are called amusements; but noble athletic sports, manly out door exercises, are too little cultivated in town or country.

THE substance of a verdict of a recent coroner's jury on a man who died in a state of imbrication, was, "Death by hanging—round a ram stop."

Changes of Climate.

HISTORY informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The waters of the Tiber, Rhine and Rhone now flow freely every winter; ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystallized upon the rocks. Some one has ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil to the summer's sun, and the drainage of great marshes. We do not believe that such great changes could have been produced on the climate of any country by agriculture, and we are certain that no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland receives its name from the emerald herbage which once clothed its valleys and mountains; and its east coast, which is now inaccessible on account of perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all trace of which is now lost. Cold Labrador was named Vinland by the Northmen who visited it A. D. 1000, and were charmed with its then mild climate.

The cause of these changes is an important inquiry. A pamphlet, by John Murray, civil engineer, has recently been published in London, in which he endeavors to attribute these changes of the climate to the changeable position of the magnetic poles. The magnetic variation or declination of the needle is well known. At the present time it amounts in London to three degrees, west north, while in 1658 the line of variation passed through England, and then moved gradually west until 1846. In that year a great removal of ice took place on the coast of Greenland, hence it is inferred that the cold meridian now passes through Italy, and that if the magnetic meridian returns, as it is now doing, to its old line in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of his classic river. Whether the changes of the climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us at present to decide conclusively; but the idea, once spread abroad, will soon lead to such investigations as will no doubt remove every obscurity, and settle the question.—[Scientific American.]

THE discovery of the open Circumpolar Sea appears to have been made by a Russian officer thirty years ago. This was Lieut. Wrangel, who, somewhere about the year 1824, advanced by sleds across the ice from the northern coast of Siberia, due north, to the open sea. Lieut. (now Admiral) Wrangel, took frequent soundings during the trip, and found the water shallow, with a mud bottom. The climate became more moderate as he made nothing. According to his estimate of his position at the margin of the open polar ocean, he must have been near the parallel of 82 degrees north on which Dr. Kane was when he saw the same sea, almost on the opposite side of the Pole. Lieut. Wrangel concealed provisions in the ice as he advanced, which he cut out for supplies on his return. The party slept in lodges warmed by a spirit lamp, which also cooked their meals. Their sufferings were not as great as those of the land parties that have gone out from the British exploring ships.

THE best cough-mixture that has been made consists of a pair of thick boots, mixed with lots of air and plenty of exercise. People who hug the stove and grow lean will please take notice.

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TERMS OF SUBSCRIPTION.

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For Six Months Do Do 2 50

5¢ To Merchants and Other Advertisers.

As the STANDARD will have a very large circulation among the inhabitants of Utah Territory, independent of its extensive circulation in this State, strong inducements are offered to business men of this vicinity to favor us with their advertising patronage.

There is at present an immense amount of goods purchased by the people of Utah, and San Bernardino County Cal., in this city; at the former point also, the Standard will be read by the hundreds of emigrants who sojourn at that place on their way from the East. We call particular attention of Hotel keepers and others to these facts.

Those merchants who are already aware of the great and constantly increasing trade between the two cities of Great Salt Lake and San Francisco, can appreciate the advantages that are offered.

The cost of advertising will be made as low as can possibly be afforded.

The Western Standard.

SATURDAY, APRIL 5.

Mormonism and its Professors.

In a leader under the above title the Editors of the *Golden Era* most unmercifully pitch into the Latter-Day Saints, and give them, as the writer no doubt supposes, a severe flagellation for their misdeeds. If we had not heard such thunder before, and to such an extent as to have become accustomed to it, we might possibly have paid more attention to the exhortation and prediction which the article contains, and "have renounced polygamy and turned honest men" to avoid "the insulted sense of right and the strong arm of law" which the Editors predict will be visited upon us. Not having the fear of the wrath of the *Golden Era* before our eyes, however, nor confidence in the prediction which the Editors have uttered, we are still so "recklessly depraved" as to be guilty of "bidding defiance to our enemies and comfort to our people," say, and even still attempting to sustain, in the broad day-light of the nineteenth century, ("scandal though it be on the intelligence of the age,") the divine origin of the Book of Mormon with the doctrines which it contains.

We were to condescend to the language and arguments used by the Editors of the *Era* in this article, we would think our writings extremely profane and unworthy of notice. Thousands of men as honest, intelligent and discriminating, no doubt, as the Editors of the *Era* are, have united themselves with the system called Mormonism; thousands of others to whom "the missionaries in every quarter of the globe are preaching "corn and wine," are likely yet to ally their fate with it; and to stop the progress of this system and break it up, will require stronger arguments than mere assertion (the only arguments the *Golden Era* has produced); more particularly is this the case when the old, and oft refuted stories of horse and cattle thieving are resorted to.

This article states that we are guilty of quoting the Book of Mormon as authority for the commission of crime and outrage, and the writer says, "it is time to come to some understanding as to how far the National Constitution will permit a four-mouthed and insulting religious faith to override every sense of decency and justice." We indignantly repel the base slander that we quote the Book of Mormon as authority for the commission of crime and outrage. We do no such thing. Neither are we guilty of abetting and justifying men in committing crime.

We suppose from the tenor of the article, although it is not stated, that the writer alludes to the doctrine of polygamy, when he accuses us of authorizing the commission of crime. If this is the principle he thinks criminal, he ought to know that we do not substantiate it from the Book of Mormon, but from the Bible and King James' translation, too. There is no necessity for us to refer to any thing else for proof; it contains all that we need.

If because the Mormon Elders attempt to support this doctrine as not being opposed to the laws of God, their tenets are to be considered "dark and damning," with how much more consistency and propriety can we retort that we consider the tenets and ideas he would advance, (while condemning polygamy,) as "dark and damning," and utterly opposed to Scripture and reason. Witness the results of the two systems, (polygamy, and the one which he no doubt would have us embrace when we "renounce polygamy"), and without searching for any further evidence, we think that every unprejudiced man will admit that polygamy, as believed and practiced by the Latter-Day Saints, when contrasted with the popular system of Christendom and its concomitants, is in every way superior, and that if either merits the title of "dark and damning" it must be the latter. Shall we, then, be governed by the tenets of the *Golden Era*, or the tenets of the Bible; the popular ideas of pseudo Christianity of the nineteenth century, or the plainly written and well sustained ideas of the people of God and of the Savior, him-

self, contained in the Scriptures? It will require but little time to make the choice.

They again remark, as follows:

"If the Mormons have the right to outrage law because their religion teaches it, then have thieves and murderers an equal right to practice their callings unmolested, by announcing themselves the chosen of heaven and the executors of its decrees. There must be a dividing line somewhere between the religion to which the Constitution guarantees protection, and the rank imposture that may shield itself under its provisions. Viewed in this light, Mormonism is not a religion, nor is it entitled to the considerations of a recognized religious belief. It is an imposture, whose career is written in lines of unblushing rascality and outrage against law and decency."

The reason that thieves and murderers have not an equal right with the Mormons to practice their callings is, simply, that such practices are wrong, and in direct contravention of every law, human and divine; while Mormonism is not, but is in strict accordance with all the practices of holy and just men, whom we recognize in these days as men of God and patrons of piety. This is the reason, and an all-sufficient reason also, we think, why such characters should not have an equal right with the Latter-Day Saints to practice their views. As to the dividing line "between the religion to which the Constitution guarantees protection, and the rank imposture that may shield itself under its provisions," that is very easily defined so long as we acknowledge the Scriptures to be the text book of a pure and holy system of ethics, and the basis upon which the Constitution was framed. So long as this is acknowledged—and who can deny it?—instead of polygamy being a crime—an outrage against the laws, and its professors and believers condemned, the religion which possesses and practices it as a pure and holy doctrine ought to be the religion to which the Constitution will guarantee full and complete protection; while those systems in which it is not incorporated, and whose propagators affirm that it is an incorrect doctrine, ought to be reckoned as rank impostures, calculated in their tendencies to abrogate the system of pure and holy morality, set forth by the Book on which the Constitution is based.

That the "origin of Mormonism can be traced," we are well aware—and, in our opinion, it is its chief recommendation—but we boldly deny that it can be traced as an imposture, or that "its career is written in lines of unblushing rascality and outrage against law and decency." What law, in the name of common sense, do the Mormons outrage by the teachings of their religion? Does Mormonism justify men in the practice of any impure or unholy principle? The question is already answered by our writings, scattered broadcast through the length and breadth of the land.

A few years ago the absurd story of the Mormons "turning horse and cattle thieves in the name of the Lord" might pass, and some people might believe it; and if they were told "that the only thing that kept them together while in Illinois and Missouri was plunder, and that the majority of their converts were refugees from justice and cut-throats" they might have believed that statement also; but in these days, the conduct of the Latter-Day Saints in Utah, their good order, morality and indefatigable perseverance and industry, in a country where they had no one to steal from, except, indeed, the poor diggers, is so world-renowned, and has been so often borne testimony to by hundreds of disinterested men, that we wonder at the Editors of the *Golden Era* imposing so gross and palpable a falsehood upon their readers as a truth. If they had given the subject the attention needed and proper before writing such an article, we feel confident that they must have been aware that this statement was utterly false and without foundation, as it has been so often refuted, not only by ourselves but by hundreds of others who do not believe in Mormonism that our opponents have long since ceased to assert it in relation to us.

The article betrays unpardonable ignorance on the part of the writer in relation to our history; he makes the "saintly Joseph" flee from New York and settle in Nauvoo! and also places the exodus across the Plains as following immediately after the expulsion from Missouri!

The mobbing and disgraceful proceedings of Missouri are ascribed to the rascality of the Mormons, "which had become so intolerable that the people of Missouri were compelled to raise in arms and expel us from the State." Volumes of testimony have been accumulated by the Latter-Day Saints, proving beyond successful contradiction that we were unrighteously, illegally and inhumanly expelled from our houses and lands in Missouri, and robbed of the hard earnings of years without the least shadow of justice. We chose to serve God in accordance with the dictates of our own consciences, and this could not, of course, be permitted. We were a feeble and comparatively insignificant people, and we had to submit because "might made right."

Since that time another people have come in contact with this same State of Missouri. Unlike us, their views were the views of a large portion of the Union; but, powerful as they were, the bordermen of Missouri have not hesitated to attempt to use the same weapons and resort to the same method, so successfully carried out in the case of the Mormons, to expel them also. We would ask Messrs. Editors of the *Golden Era* if the rascality of the Free Soil men have become so intolerable to these immediate individuals that they can no longer restrain their virtuous indignation, but must al-

so expel or exterminate them, as they did the Latter-Day Saints?

Our sufferings, expatriation and present situation, "snuggly nestled among the mountains of Utah," can, to a very great extent, be attributed to such men as the writer of this article, who hearing stories to the prejudice of the Mormons, without stopping to investigate the truth or falsity of the charges, are ready to catch up the cry, and re-echo vociferously every thing evil that they may hear about the Mormons. All their instincts seem to be corrupt; and if there should be an extenuating circumstance that might be advanced in palliation of the Mormons' supposed guilt, it is very carefully suppressed.

We are willing that our belief, doctrine and practices should be investigated, and, if evil, condemned. It is no light thing, however, to class a body of people, comprising the whole of the inhabitants of a territory (a thing that the *Golden Era* has not hesitated to do,) as "knaves," "plunderers," "horse and cattle thieves," "refugees from justice and cut-throats" and wish these things to be believed because they assert them. We have no language to express the contempt which we have for the principle that would actuate a man to make such sweeping charges against an innocent and unoffending people. If we are to be condemned, let us be condemned upon evidence, not assertion. Our acts, the whole history of the people and the doctrines we promulgate, are sufficiently public to afford the most ample opportunities to bring forward evidence, if evidence there be, that these wholesale assertions are based upon truth. When we say that Modern Christianity is corrupt, and that monogamy as now practiced in Christendom, is the cause of the festering pollution and degradation, which, like excrecences, so deform the present social system, we say no more than we can prove; we do not wish to be believed on our bare assertion.

If Mormonism does not possess "a solitary proof of any thing like divinity" we will be obliged if the writer will prove it by some other evidence than his mere assertion. We have imagined, with the rest of the Mormons, that it possessed every evidence of divinity—that it had the whole testimony of the Scriptures in its favor; and it is the knowledge that it has these peculiarities (not the prospect of plunder) that has kept the Mormons together up to the present time. He has only to prove his assertion—"that it has not a solitary proof of anything like divinity"—and there will be no further need to exhort us to "renounce polygamy and turn honest men" to be protected from "an insulted sense of right or the strong arm of law;" for let this be proved and sustained, and Mormonism will soon be numbered among the things that have been.

Distress at Salt Lake.

A paragraph has appeared in the *Chronicle* of this city and in the *Union* of Sacramento, under the above head, stating that they had learned by a private letter from San Bernardino, that there had been a very severe winter in Great Salt Lake Valley—that the snow had been many feet deep—that a large number of cattle had died—that the Saints had been reduced to the necessity of eating the carcasses of dead cattle, and that several families had been frozen to death.

We do not know which of the papers has received the communication alluded to—it is published by both as editorial, we think, however, that it is the same article, as it is worded precisely alike in both—but we presume that we have had as recent intelligence from all parts of the Territory as their informant has; and we have no hesitation in stating that the story about the Saints being reduced to the necessity of eating the carcasses of dead cattle, and that several families have been frozen to death, is without foundation. They have had a cold winter there and plenty of snow; but the arrangements are so perfect, and the provisions so ample for the sustenance of the poor and destitute, that there is scarcely a possibility of such things happening, as people having to eat carcasses of dead animals and freezing to death by families, so long as there are any live cattle or food of any kind left in their midst.

We know of no community in the world where the poor are so systematically provided for, and where those who are really needy have so little ground for apprehension of starving. If there should be a scarcity of food there it will, to a greater or less degree, be felt by all. The brotherly kindness and love of the people of Utah is not confined to the times of prosperity and plenty; it has heretofore shone out more brightly, and been a more distinctive trait in their character, when the dark clouds of adversity and affliction have hung over them.

Every city and settlement throughout the entire Territory is divided into Wards, over which a Bishop, assisted by two counselors, presides, whose duty it is to attend to the internal arrangement and supervision of his Ward. He is a father to the flock over whom he presides. If any are sick, poor or destitute he is aware of it, and such cases are not allowed to pass unnoticed.

He not only attends to the temporal affairs of his ward, but also presides over the spiritual affairs, and takes the lead of the Ward meetings, which are generally held semi-weekly; and at such times he takes occasion, being led by the Spirit of the Lord, to instruct them in

the principles of righteousness, and to reprove every thing that has an evil tendency or that is calculated to lead into iniquity.

These are some of the duties of the Bishop and his assistants, and it will be perceived at a glance that where such a system is strictly carried out—as is the case in Utah, the unanimity and good order of the people being the evidence of it—there is but little fear of the horrors of famine so long as there is anything eatable left.

Thoughts on Spiritism.

There has always been a great distinction drawn by the Lord and His servants between power that was legitimately obtained, and power which was obtained by illegitimate means. We have numerous instances of the existence of the two powers on the earth at the same time; and when exercised by individuals they were antagonistic to each other. The one power was obtained by obedience to certain laws and commandments, which were set forth to the people as the requirements of heaven; the other was obtained irrespective of obedience or conformity to any stipulated laws or ordinances, and was indiscriminately enjoyed whether the parties enjoying it were impure and rebellious, or not.

The power which the Lord recognized was always bestowed by Him upon His people as a distinguishing mark of favor, and as a means of comfort and strength to enable them to withstand temptation and every assault of the adversary. The laying on of hands was the ordinance through which it was obtained. By this ordinance, as we learn from the Bible, a book replete with instruction in relation to spiritual gifts and the plan to be pursued to obtain them, a spirit or power, which the Scriptures term the gift of the Holy Ghost, was invariably communicated to all those who had made themselves worthy to receive it. This, however, was not the only gift and power obtained through this medium; for we find that when the priesthood, which implied the power to officiate in the ordinances of the Lord, the power to lead and direct—had to be bestowed, or when the sick had to be healed, recourse was always had to this ordinance. If we may rely on the testimony of the Scriptures, this was the only means, recognized by the Almighty as legitimate, through which these various gifts could be obtained.

While the Savior and his disciples were upon the earth, it was a practice with them to baptize individuals, who were willing to repent of their sins by forsaking them, and then lay hands upon them for the gift of the Holy Ghost. When they obtained possession of this gift spiritual manifestations followed, they dreamed dreams, beheld visions, the spirit of prophecy rested upon them, and they began to hold intercourse with the heavenly world; they had a full right to seek for and obtain all these spiritual phenomena. We remember but one instance in the New Testament where this Spirit was enjoyed to any extent by any one, until this ordinance—the laying on of hands—had been attended to. This was in the case of Cornelius, the first Gentile to whom the apostles administered the gospel, and it was then manifested more to convince Peter and his coadjutors that the Gentiles were really worthy of the gospel, than because it was the privilege of men to receive it in that way. Even then, after receiving the Holy Spirit, he had not done sufficient, without paying attention to other rites, to entitle him to its constant possession. Baptism was required, and was obeyed by him, although he had previously been visited by an angel and had received this Spirit alluded to; and through obedience to these requirements he legitimately obtained a right to possess these gifts.

That the manner in which Cornelius received this Spirit was an exception, is unmistakably set forth by the writer of the Acts of the Apostles in relating the labors and success of one of the disciples by the name of Philip, among the Samaritans. He preached the gospel unto them, and they were obedient to its requirements by repenting of their sins and being baptized; they did not, however, receive the gift of the Holy Ghost, ("for as yet it was fallen upon none of them; only they were baptized in the name of the Lord Jesus;") until hands had been laid upon them by two of the Apostles, who were authorized to officiate in such ordinances. In vain did Simon the sorcerer endeavor to purchase this gift and the power to bestow it; he was too impure and wicked to render its enjoyment accessible to him.

John the Baptist came forth preaching the doctrine of repentance and baptism, but he did not confer the gift of the Holy Ghost; his testimony, however, was that one should come after him—meaning Jesus—who should baptize them with fire and the Holy Ghost. He doubtless referred by this remark to the laying on of hands, as it was universally practiced after Jesus and his disciples commenced their ministry, and was the medium through which this baptism of fire and the Holy Ghost was obtained.

The accounts given of the conferring of this gift all coincide in stating that the effects produced by the imposition of hands were very soon apparent. The Spirit was communicated, and upon a legitimate principle, and so long as the individual obtaining it by this

means did not go contrary to the laws laid down for his guidance, and did not grieve the Spirit so communicated, he ever afterwards had a principle through which, by cultivation, he might progress and increase, until having become the recipient of the priesthood through the laying on of the hands of those who had authority—he would not only have dreams, visions and the ministrations of angels but also be enabled to ascend to the third heavens and hear things unlawful to utter, and even converse with the Lord himself.

After it was obtained the constant enjoyment of it was altogether dependent on the diligence which the person who received it might bestow upon its cultivation. When it was heeded and cherished, it became a source of unceasing and unerring revelation and knowledge; and man, clothed with mortality and residing in a sphere of comparative wretchedness and misery, could hold communion with beings of another and more exalted state of existence, and through their teaching his thoughts be directed upward and heavenward to that more glorious life beyond the veil. But, if a holy and correct course of conduct was not persisted in, it would decrease, until finally it would become extinct, and its place be supplied by a spirit of darkness, more terrible than the darkness which the individual possessed before he heard the message of salvation or submitted himself to its ordinances.

When the evidence of the Scriptures, then, is admitted, how can the very popular idea of the Spiritists, that there is no form to be regarded, no observance enforced, be true? These blessings and gifts are, it is true, accessible to all; but they are to be attained by the legitimate and properly prescribed method, or they are not recognized by the Almighty. To assert that it was by what is now known and practiced as Spiritism that the prophets acted, wrote and sung, and that Jesus the Savior of the world, restored the diseased and dying to health and strength, and performed all his mighty works, is entirely unwarranted by the testimony of the Bible and the evidence which the fruits of Spiritism afford.

They do not practice the same ordinances that the ancients did. They affirm that these are unnecessary—that the principle being a natural one can be obtained by all, without regard to any preparation, rite or observance; consequently there is no order or harmony in their movements or belief. The principle that one affirms to be true, he having received it from his oracle, his neighbor spiritist is very likely to condemn as unworthy of credence. The books that one values as containing the words of divine and infallible inspiration, and by the study of which man will be led forth to contemplate his true position and the relationship which he bears to the Lord and His angels, another treats as the rhapsodies of a diseased brain—a mass of nonsense that is calculated to bewilder, mystify and becloud the understanding of all who peruse them.

These were not the fruits of the ancient system of which the Bible is the history. Unity and harmony were its grand characteristics, and every successive prophet corroborated the doctrines and teachings of his predecessor; and, whether taught as was Paul, by direct revelation from heaven apart from his brethren in the apostleship, or as Peter and the other apostles, by the teachings of the Savior while here in his mortal state, joined with the knowledge which they afterwards obtained, there was a beautiful harmony and consistency pervaded all their writings and teachings that were evidences of their truth and that the system they taught was the product of an All-wise mind.

Who can contemplate the system set forth in Bible and not perceive the vast difference between it and the system called Spiritism. The one a system of order, demanding implicit obedience to certain well defined and easily understood ordinances, before the right to enjoy these gifts could be obtained; the other permitting all men to follow the devices of their own hearts, without obstruction or hindrance, in obtaining a power which they can not trace and whose future is completely hidden from their eyes.

The power through which Enoch, Noah, Abraham, Joseph, Moses, Samuel, Nathan, Elijah, Isaiah, Daniel and all the prophets, figured so conspicuously in the various generations from the creation down to the time of Jesus, was the priesthood which they obtained by ordination under the hands of holy men who possessed it themselves. By the authority it conferred, they officiated in the various ordinances prescribed by the Almighty, and their administration was accepted. The Lord when upon the earth, before sending out his disciples on the mission assigned them, attended to this ordinance, and by this means they were empowered to officiate in his name. The disciples also attended to this ordinance, when help was wanted, by ordaining Elders in every city. And when men presumed to act without first having obtained this authority, their acts were illegal, and, as in the case of Saul, they were visited with condemnation.

Such arrangements produced order and oneness, and so long as the priesthood was on the earth there was a standard to which all could appeal. The bestowal of the priesthood upon those who were worthy was not to create a privileged class who could enjoy rights from which all others were excluded. Like the gift of the Holy Ghost, which all could obtain by taking the proper course, the priesthood when

upon the earth in the days of Moses, was within the reach of all who would merit it, as the Lord told them that if they would keep his covenant they should be a kingdom of priests, etc.; and it is presumable that this privilege was not confined to that particular generation, but was to be obtained, whenever it was on the earth, by all who truly and sincerely kept the commandments of God. No one under such a state of things could complain of priestcraft—they could not accuse the Lord of partiality. Every restriction was removed, and the pathway of human progress lay open and uninterrupted before them, with full liberty to assimilate themselves to the likeness of the Lord and to be perfect even as He is perfect.

One great recommendation of this system was that its blessings and gifts were not indiscriminately enjoyed by all, irrespective of their conduct. Unholy and iniquitous practices were sure to effectually debar individuals from the enjoyment of legitimate intercourse with the other world; and then, if they desired to obtain knowledge, like the wicked king of Israel who had forfeited all claim to revelation, through dreams, Urin, or prophets, they were forced to have recourse to the power of which the Lord did not approve and the results were darkness, bewilderment and inability to detect evil spirits and influences with their tendencies, or to estimate correct doctrine.

The Indian Troubles.

As will be seen by the articles on the Indian disturbances in our columns this week, the war in the Northern Territories wears an ominous aspect. Every where the red men appear to be successful, and they are dealing out terrible and indiscriminate vengeance on all who fall into their power. They have had a long score of accumulated grievances to settle, and they are now doing their best to settle the account. Two hundred of the whites, since the commencement of the war, have fallen in battle—about one hundred men, and women and children to the number of twenty-five or thereabouts, been murdered—about one hundred houses burned, and an incalculable amount of property destroyed. They are making the best use of the time to do all they can before the winter breaks up, when the troops can move vigorously and effectively prosecute the campaign. There is a strong prejudice existing in the North against Gen. Wool and the measures he has taken to suppress hostilities, and they loudly clamor for his removal from the command of the Pacific Department. Those friendly to him, uphold his course and condemn the policy of the Governors of the Territories, charging them with an attempt to bleed the plethoric treasury of Uncle Sam, and attributing to many of the people the crime of having wantonly and cruelly killed friendly Indians, in consequence of which the war has been prolonged and many innocent lives lost by the Indians retaliating.

We call the attention of the Saints to the Correspondence, under the head of which they will find a letter from President Orson Hyde, Carson Valley, making a call for help and giving counsel in relation to the best course for the Saints in this country to pursue. We hope they will respond spiritedly to these suggestions, and prepare themselves by the time Bro. Townsend arrives.

THE MORMON.—We have sent the two first numbers of the second volume of the Mormon to all the old subscribers as usual; and we hope that if they are desirous to have it continued they will inform us as speedily as possible. If there are any who wish to subscribe who have not heretofore subscribed, now is the time, as it is the commencement of another volume.

We learn by letter from Santa Cruz that two shocks of an earthquake had been experienced in that vicinity on the nights of Saturday and Sunday. The shock of Sunday was very severe, and was thought by many to be as heavy as the earthquake of Feb. The prospects for the crops in that county were very good, in consequence of the late rains.

Emigration.

With the exception of Sunday and Monday last, the weather at this port for the last eight days has been favorable for incoming vessels, and comparatively mild. Some vessels that have been long at sea, and whose absence was a source of uneasiness, begin to make their appearance. We have much pleasure in announcing the arrival of the *John J. Boyd* on Saturday evening last, with a large company of Danes, Swedes, Norwegians, Icelanders, Italians, English and Scotch, under the presidency of Elder Canute Peterson, assisted by Elders Jorgen W. J. Jensen and Charles R. Savage. Nearly the entire company left this city on Thursday evening for the West. Some families will separate from the main body of the company at Chicago, and strike off for Burlington, where they will join Elder Christian Christianson and the Saints under his charge. The others continue their journey to St. Louis.

Elder A. Robbins of this office proposes westward with them, to aid by his counsel, and attend to other emigration affairs.—The Mormon.

Gen. G. D. Grant and Lieut.-Col. Wm. H. Kimball, of the Nauvoo legion, arrived by the *Atlantic*. We were happy to greet these brethren once more on their native shores, and to find them in excellent health and spirits. They have been preaching the gospel in England, and return much satisfied with the success of their labors in the ministry.—*Thid.*

Annual Report of Mission.

For general information we publish the following items from an Annual Report of the British, Scandinavian, French, Swiss and Italian missions, of the 31st of December, 1855.

These Missions comprise 68 Conferences, and 1763 Branches, in which the ministry numbers 45 Seventies, 13 High Priests, 2937 Elders, 1658 Priests, 1174 Teachers and 741 Deacons. There have been 4303 baptized, and 2495 have emigrated.

There are about 28 scattered Saints in Germany, not included in the above report.

By the report of a General Conference of the Cape of Good Hope Mission, held at Port Elizabeth on the 13th and 14th of Aug. 1855, we learn that at that date the Mission comprised 3 Conferences, 6 Branches, 3 Seventies, 9 Elders, 9 Priests, 6 Teachers, 3 Deacons, and 97 Members.

The Australian Mission is in a prosperous condition, but owing to its distant location no annual report for the year 1855 has yet reached us, consequently we are unable to give any definite statements concerning it.

We presume, from the information received in late letters from the East India Missions, that most or all of the Elders from Utah, with all of the Saints who could possibly emigrate, are by this time on their way to Zion.—[Mil. Star.

Arrivals.

ELDERS William Walker and Leonard I. Smith, accompanied by fifteen Saints—eleven adults and five children, sailed from Algo Bay, Cape Colony, November 28th, 1855, and arrived in London, January 29th, 1856, after a very prosperous voyage of only 62 days, in good health.

Elder William Walker arrived in Liverpool on the 31st of January, and Elder L. I. Smith on the first of February.

We were truly rejoiced to meet these brethren, who have been nearly three years engaged in searching out the honest in heart in the distant regions of Africa. We rejoice with them that they are now privileged to return home to Zion, taking a portion of their sheaves with them.—[Ibid.

Poems by Eliza R. Snow.

We are highly pleased to learn through the *Millennial Star* of February 16th, that the first volume of the long expected Poems of Zion's talented Poetess has made its appearance.

We select the following appropriate sentiments written by President F. D. Richards, in his review of the work in the *Star*:

"The work is full of gems, and we imagine that few can read it without feeling both wiser and better for having done so. We consider this work a valuable addition to our literature, and we trust the Saints will properly appreciate it. This and the 'Harp of Zion'—a collection of poems by Elder John Lyon, are the two leading works of the kind that are now extant in the Church. They may be considered the pioneer poetical works in the peculiar literature of the Latter-day Saints. We say peculiar, because their writings must be as different from those of the world, as their principles and faith. In the great mass now comprising the poetical literature of the day, if the reader searches for truth, and happens to find an unadulterated principle developed, it is like discovering a diamond in a heap of rubbish. Truth is too often sacrificed for fiction, and high and ennobling sentiments for the fantasies of heated imaginations, and appeals to passions and feelings belonging rather to the animal than the intellectual part of man. A collection of poetry has never come under our notice more free from these faults, than sister Snow's. Truth and exalting principles are not made merely an appendage to poetry, but she uses poetry to beautify and adorn them.

"It is the duty and privilege of the Saints who can do so, to procure and study the poetical works of the Church, that their authors may be encouraged and the spirit of poetry cultivated in the bosoms of the readers by the thoughts that speak and words that burn on each page. When man can be taught principle in the beautiful language of poetry, the affections of the heart are purified, the soul aspires to ennobling deeds, and the judgment is better directed in performing them."

Correspondence.

FROM CARSON VALLEY.

For the Western Standard.

CARSON, March 23, 1856.

DEAR SIR: I have received five copies of No. 2 Standard, and one of No. 3, per last Mail. It is a noble and well executed sheet. I hope the friends in California will sustain it, not only by subscribing, but sustain it also by liberal contributions. It will be no drawback to their prosperity; but will add materially to their comfort, intelligence, and happiness. And it will be the means of keeping them duly apprised of all the movements and doings of the Church.

Brother Pratt's address to the Legislature is a most interesting and important document. None can object to it, Jew or Gentile, unless he wishes to indulge in sensuality and be called a gentleman. How will that discourse tell along side of your Frenchman's representations of the Mormons' notions of the legitimacy and illegitimacy of children, marriage, &c. For miserable specimen of frail humanity! But the fault is not worth the ammunition. Let him return to moral and christian France in peace, if he wishes, while we were mankind to repent, believe, and obey the truth.

I wish to apprise the friends in California through your paper, that in about three weeks from this date, brother James Townsend, a man highly approved and confidential, will go over to your State to visit the friends there, and to obtain iron and fixtures for a

good saw mill to be erected in some valley in this vicinity for the convenience and accommodation of the new settlement that is now being made. It is desired that our friends will consider our condition and circumstances, and the immediate necessity of aid; and contribute freely to brother Townsend the amount necessary to procure said iron and fixtures. The liberality of many on former occasions is not forgotten, though we sometimes talk plainly; yet never too plainly for those who wish to do right. But brethren, consider this call and invitation, and come over with your means and help us; yet if you cannot come yourselves, send us the iron and fixtures for a good saw mill which can not diminish a hundredth part from your interest to what it will add to ours. Therefore contribute freely according to your condition, and your substance shall not be diminished thereby.

With sentiments of sincere regard for yourself, and for every friend in California and throughout the world who search God and worketh righteousness, I remain your fellow laborer in the kingdom and patience of Jesus Christ,

ORSON HYDE.

P. S. The recent warm and pleasant weather has so diminished the snow upon the mountains that footmen are now crossing. There are only about ten miles of deep snow upon the top or crust of which a horse or mule may travel in the latter part of the night or early part of the day without seriously breaking through. A small quantity of barley will sustain an animal through at the present time.

O. H.

News from the Interior.

Mining and General Intelligence.

CARSON VALLEY EXPRESS. Mr. J. Thompson, the Expressman, arrived in this city on Thursday last, in three days from Carson Valley. He represents the snow to be two feet deep in Hope Valley and Luther's pass, one foot in Lake Valley between the summit, and four feet at Slippery Ford, which is the deepest on the route.

The people of the Valley are busily engaged putting in their grain crops of oats, barley and wheat. Weather mild; no frost for the last two weeks, and grass six inches high; animals in excellent condition, and every interest prospering but that of mining, which is languishing for want of a full supply of water in mining localities.

A company of fifteen men had gone south to the head waters of Walker's river, on a prospecting tour; whilst Orson Hyde had gone to the north, exploring the numerous and beautiful valleys in that direction, in view of their settlement by a large immigration from Salt Lake the coming summer.—[Placerville American, March 29.

The proposed railroad from San Francisco to Stockton crosses the Coast Range of mountains in the immediate vicinity of the newly discovered coal beds in that neighborhood. Should this coal field prove as extensive as anticipated, the coal interest will, in a few years, become one of the most important in the State.—Mining Journal.

A Republican State Convention is called, to meet at Sacramento on the 30th of April next, to appoint delegates to the National Convention at Philadelphia on the 17th of June.

KILLED. Two colored men were playing with some weapons at a tent on Saxon's Creek, Mariposa county, last Monday, when one of them, Geo. Washington Bell, snatched a pistol, which was supposed to be unloaded, at the other whose name was Henry, alias "Texas," and killed him on the spot.

IN LOCK. Our old friend, Henry W. Starr, picked up in his claim, at Doty's Flat, on Tuesday the 26th, a nugget of the value of \$225. We had a sight at the specimen, and find our eyes much improved thereby.

FROM MR. S. We learn that there is a perfect mania for quartz mining pervading the miners in the vicinity of Ophir at this time, and that the success attending their prospecting has started a mill into existence, and several assays to active work.—[Placerville Herald.

FATAL DIFFICULTY AT LA GRANGE. TWO MEN KILLED. A fatal affray occurred at La Grange, Stanislaus county, on the evening of the 28th inst., by which two men lost their lives, and two others were wounded. The particulars are as follows:

James Dickerson, of Dickerson's Ferry, and Dr. Summers, who resides below the Ferry, on the evening in question had some words in relation to a suit for land which had just been decided in favor of Dickerson and against Summers. During the conversation, Dickerson told Summers that "he had not used his (Dickerson's) father like one gentleman should use another," a scuffle ensued, and friends of both parties interfered, when Summers drew a revolver and fired at a man named Martin Anderson, the ball passing through the lower part of his body. Anderson returned, fired twice at Summers, one ball breaking his right arm near the shoulder, and the other penetrating his skull, from the effect of which he died almost instantly. A man named Kinkaid and Deputy Sheriff Clark were also wounded, the former in the arm and the latter in the thigh; but by whom, owing to the excitement at the time, it is not known. Mr. Dickerson and son, and Sheriff Kirk, were also fired at, but they fortunately escaped injury. Anderson lingered in great agony until the next evening, when he died.

It is estimated that not fewer than fifty shots were fired, in the short space of ten minutes, and the house in which the affray occurred is literally riddled with bullets.

For the above information we are indebted to Mr. C. A. Granger.—San Joaquin Republican.

A meeting has been held lately by two Indian tribes at Placerville, for the purpose of holding a "cry" to propitiate the Great Spirit, on account of the unusual mortality among them the past winter.

SAN FRANCISCO BOATS. On and after Wednesday, says the Sacramento Union, the boats for San Francisco will leave at two o'clock, p. m., instead of at three p. m., as heretofore.

SACRAMENTO. FIVE YOUNG MEN UNDER SENTENCE OF DEATH. As an item of sad and melancholy interest, we state for the information of our readers, that there are at this time in the Sacramento Prison, loaded with chains, five young men in the prime of life all under the sentence of death. This dread sentence has been passed upon all these prisoners by Judge Monson, of the Fourth District Court. Their names are as follows: Roberts, for killing a man at Iowa Hill; Garrett, for killing Richardson in Sacramento; Stenographer, for killing Richardson in Sacramento; Kelly, for a murderous assault on Fry and Wilson; Ah Chung, for killing a Chinese woman in Sacramento. In the case of each of the four first named, the Supreme Court has ordered a postponement of the

day of execution. The case of the Chinese, Ah Chung, is of recent date, he having been sentenced on the 17th inst., and the day of execution fixed for the 9th May.—The Leader.

"DEAD HEADS." Between fifty and sixty dead bodies of Chinamen were taken down to the Bay yesterday on the steamer on their way home to China. It is said that there are regularly organized companies all through the mines, engaged in exhuming the dead bodies of their countrymen, and boxing them up for shipment to their native land. Their devotion to the memory of their deceased friends is one of the strongest and most singular traits in the character of these strange people, and is certainly a redeeming feature in them.—State Journal.

THE BUTTE REBELS learn that two men were arrested at Wyandotte, on the charge of robbing and murdering a Chinaman. The rebels said: "The names of the parties arrested are George French and Jeremiah Odell. They have been committed to answer. They are said to be sports, and after their arrest, battered the Court for a game."

ARREST OF AN EXPRESS MAN. Quite a bustle was made in town on Thursday evening, by the entrance of J. B. Sloan in irons, under the charge of Mr. Peelsickel, Deputy Sheriff of Yuba, and Mr. Lowden. Mr. Sloan was lodged in jail to await his trial. It will be recalled that this was the man who was arrested in Marysville on Sunday morning, and some gold dust and letters found on his person, which he said Carter gave him, which were recognised as having been in possession of the party when robbed. Trinity Times.

TRIAL OF CORA. The second trial of Charles Cora for the murder of Gen. Richardson, is set for Tuesday next, in the Fourth District Court.

GOVERNOR FOOTE. The Sacramento Tribune of the 3rd inst. announces that Gov. Foote has withdrawn, and is no longer a candidate for Senatorial honors.

THE TRINITY ROBBERY—FURTHER DEVELOPMENTS. CONFESSOR OF CARTER. A gentleman from Shasta arrived in the city yesterday, and through him we obtain the information that the man Carter, who was arrested a few days since in Marysville, upon suspicion that he was one of the band which committed the express robbery on Trinity Mountain, has made a confession. He was taken to the Shasta jail, where he was confronted with Brastow, the express messenger, who requested him to put on one of the caps worn by the robbers. Carter demurred at first, but finally put on the cap, and as soon as it was tied, Brastow declared that he was one of them, as he would be willing to swear. Some threatening demonstrations finally induced Carter to acknowledge he was one of the robbers; that his share was \$7,000, which was buried in the mountains; that he did not want to rob Hickman, the miner, but that the Captain told him if he did not he would shoot him. He also stated that he knew where a portion of the other money was buried.

The confusion was made on Friday last, and the next day fifteen men started with Carter to go to the place where the money was buried, and they were to be joined by fifteen more at French Gulch. They all went armed, to prevent a rescue, should one be attempted. They had not returned when our informant left.

It is supposed now that the whole gang of scoundrels will be caught. The man Sloan, who was arrested at Tehama and examined, is implicated by Carter as being one of the party.

Carter has a mark in India ink on his arms, consisting of the letters "A. B. E.," supposed to stand for A. B. Edwards, an escaped convict. If that \$7,000 is not found it is doubtful whether Carter returns to Shasta.—[Ex.

The Pacific Railroad.

A series of resolutions of the subject on the Pacific Railroad, has been under the consideration of the House. The correspondent of the *Chronicle* says:

Among the resolves is the following: "That the proposition of a tax of five mills on a dollar on all taxable property, and in addition thereon a head tax of two dollars on all male inhabitants, for the purpose of building the Pacific Railroad, be and is hereby submitted to the people of California at the next general election." It is also proposed to make each State a stockholder, allowing them to subscribe for such amount as they deem proper, but the work is not to be commenced unless a sufficient sum can be raised. The usual request of Congress to appropriate lands and money, or both, is contained in the resolutions; and this being the first plan of a practical nature submitted to the people of California, it should enlist attention.

Anticipated Indian War at Our Own Doors.

From the *Herald* of yesterday we extract the following:

"Some time since a party of white men on the borders of Mendocino County, went among the tribe known as the 'Tatoe Indians,' and wantonly killed eleven of them, giving no better reason for the act, than to use their own expressive language, 'just to see them jump.' Well, the poor fellows did 'jump' upon receiving the white man's leaden messengers, and are now, no doubt in their 'happy hunting ground,' where it is to be hoped powder and lead are unknown. A short time after this cruel act, a man named Jamison who lived in the vicinity, had an Indian boy to whom he was much attached, stolen from him. Taking with him five friendly Indians he went to the Tatoe country to recover the boy, and instead of bringing his mission to a successful issue, himself and three of his companions were killed, the other two returning home wounded. This no doubt was intended as a retaliation for the rifle exercises on the devoted eleven. Upon receipt of this news, a meeting of the inhabitants of Parker's Valley was held, and the settlers are arming and preparing for a war of extermination against the tribe. The Indians are known to have in their possession a quantity of muskets and bayonets; and thus may be apprehended an Indian war in our own State, not eighty miles from Petaluma City. Verily, 'the times are out of joint.'"

Trouble among the Indians at Grass Valley.

There appears to be a great deal of uneasiness (says the Grass Valley Telegraph) among the Indians in this vicinity, with reference to their removal to Tehama. Several have recently found their way back from that place, and have been circulating false and exaggerated reports among those yet remaining here with regard to the condition and treatment of the Indians on the reservation.

On Saturday last there was a grand gathering of the tribes on Bear River, about eight miles from this place. Some three hundred met in council. Delegations were present from the Yuba, Nevada, and Auburn tribes. Mr. Boryer, the Indian Agent for this country, went over in company with Mr. Delano, of this place, to meet and endeavor to quiet them, and remove any unfounded impressions under which they might be laboring.

An old chief made a speech, in which he set forth the grievances of the Indians in a strain of simple, but touching eloquence. He said that the valleys, the hills, the rivers and the trees, belonged to his people. They had always lived here, their fathers were buried here, and here they wished to remain and die, and be buried with their fathers. Before the white men came they were happy and contented. The white men had taken possession of their fields, had fenced in their springs, had killed off their game, and cut down their corn trees, and now wished to drive them away from their homes. They would never go—they would die first. The White Chief, Mr. Storms, had destroyed their camps, had forced many of their men away, and intended to come and compel the remaining ones to follow those who had gone before. They would not go. They intended to kill Storms if he came among them again.

Mr. Delano replied to this speech. Mr. Boryer acting as interpreter the while, Mr. D. told them much which they had said was true, but that the white Chief did not intend to drive them away; he only wished to take those away who were willing to go. He had found a good place for them, and those who would there would be cared for, fed and clothed. Those who choose could remain, but they must not trouble the whites—they must not kill their sheep or their cattle, nor steal from their ranches. Their great white Chief at Washington loved them, and would see that they were not wronged by any one. Mr. D. seems to have gained their confidence and good will, and they promised to go home and be quiet, under the assurance of Mr. Boryer and Mr. Delano that they were their friends, and would see that they were not wronged. A fine field might be opened here for a speculative Indian war; but we hope and trust that wise and prudent councils may prevail. We have learned these facts just as we go to press, and shall probably refer to the matter again next week.

News from the North.

WAR IN OREGON & WASHINGTON TERRITORIES.

UNLOOKED FOR SUCCESS OF THE INDIANS.

THE STEAMER *Columbia* arrived here on Wednesday afternoon from Oregon, bringing important news in relation to the unexpected successes of the Indians in the Territories north.

The War on the Columbia River.

From an "extra" of the *Oregonian*, dated March 28th, 9 A. M., the following is condensed: We have received several letters within the last twenty-four hours, from points above, along the *Columbia River*. The Indians, it seems, have by a rapid march withdrawn all the regulars who have been wintering at Vancouver, to the east side of the Cascade mountain. These Indians made a show of defiance at White Salmon, burned a house or two, killed and drove a quantity of stock, and committed other depredations; whereupon all the available force of the regular army were ordered to move to the Indian country.

The Oregon volunteers who took the field last September, and who have been in the Indian country ever since, were about to cross Snake River and give the Indians battle. At this juncture, it seems, the Indians have divided their forces, and by a military ruse have placed a large war party between both the regulars, volunteers, and the settlements, and have recommenced the war near our doors.

On Tuesday night, 25th March, the Indians, supposed to number eight hundred, attacked the Cascades, and at our latest date, had full and complete possession of the only pass by which communication can be had with either the regular force or the volunteers now in the field. The Indians have burned every building at the Cascades. They have captured and destroyed the steamer *Mary*, killed a large number of the citizens, and yesterday were fighting with the forces in the block house, (Fort Rainier), the number of which was not over twenty-five.

Upon the receipt of the news that the Cascades had been attacked, a public meeting was immediately called in Portland, and over 40 men volunteered at once to go to the rescue. The steamer *Fishback* was dispatched at an early hour yesterday with these volunteers, and such arms as could be procured. The steamer *Belle* was dispatched from Vancouver with forty regulars and a few volunteers at five o'clock, yesterday morning. She arrived at the Cascades about ten o'clock, and succeeded in landing her men under cover of howitzers. The Indians in large numbers resisted them, and the fight had continued for several hours when Mr. Slater, the purser of the *Belle*, left in a canoe for assistance. Mr. Donahoe, one of Governor Curry's aides, has sent overland the following letter, which explains how matters were when Slater left:

COL. STARK: Mr. Slater just passed us in a canoe, and says that all the houses at the Cascades are burned, and that the Indians are from six to eight hundred strong. Our people are fighting at the block house, and those on board the *Belle* are fighting, and can furnish no relief to those in the block-house. Two of the men who went up on the *Belle* are killed. The Indians report the steamer *Mary* burned. We want supplies and ammunition, and at least one hundred men in addition to what we now have. We shall take a position and try to defend ourselves, and send the *Fishback* back immediately. See that we have supplies and ammunition. Yours in haste, A. F. DUNN.

Another letter was received this afternoon from Vancouver, stating that the Indians were within six miles of that place, and were laying waste the country over which they traveled, murdering all ages, sexes and condition of people.

Large numbers of the inhabitants from the adjacent country are constantly coming in to Portland for protection and safety. The whole country is in a state of alarm and confusion. God only knows what or where will be the end of this war.

The Oregonians urge: These Indians must be whipped, say they, they must be exterminated, or there will be no peace or safety to any part or portion of this country.

THE WAR IN SOUTHERN OREGON.

From an "extra" of the *Oregonian*, dated March 28th, we learn as follows:

While the forces commanded by Col. Buchanan, U. S. A., which marched by the middle of the present month, and amount to about four hundred regular troops, comprising detachments from Crescent City, Port Orford and Fort Jena, must before this have effected the contemplated junction somewhere in the neighborhood of Big Meadows on Rogue River, the place where it is said the Indians boldly awaited and invited an attack on the whites, and while in hourly expectation of news from that quarter, the report of sudden invasion of Blaine Valley by bands of hostile Indians unexpectedly awakens again, with the deepest sympathies towards the sufferers, the gloomiest forebodings for the future.

Mr. Cobert, who arrived at Crescent City on Thursday, left Albion on Tuesday (26th March), and as near as he could ascertain, the following were the reports then current there: That on Sunday (23d March), Mr. Wright, a partner of Vannoy, in company with six men, left for Hay's place at the head of Deer Creek Valley for Vannoy's ranch; and after traveling some six miles they found themselves suddenly surrounded by Indians. Mr. Wright was killed, but his companions escaped and returned to Hay's, where it appears some 75 volunteers were encamped. A second party then went out to ascertain more of the whereabouts of the enemy, when they were also attacked not far from the house, Alex. Caldwell being killed. Towards evening, four pack-trains, consisting of some eighty mules, were encamped in the vicinity, and are reported to have been captured. One of the packers had his animal shot from under him, and one man, John Davies, was killed. Information of these occurrences was the same night sent to the neighboring localities—Althouse, Sucker Creek, Canon Creek, etc., and the number of Indians reported to be considerable, perhaps not short of two hundred.

Thus it would appear, that the Indians had it all their own way in Blaine Valley from Sunday to Wednesday, by which time it was thought not improbable, that they were already in possession of the settlement on Canon Creek, some 14 miles this side of Hay's, the intervening distance being often marked with smoke, rising from the burning houses, and surrounding with the fire arms.

The Indians are evidently well posted as to the movements of the regular troops, and while Captain Smith, with about 150 soldiers from Fort Lane, marched down Blaine river, to effect a junction with Col. Buchanan near the Big Meadows, the wily Indians placed him in an opposite direction, and made a descent upon the settlements and mining districts just beyond the Coast Range, about 60 or 70 miles from Crescent City, but along the line of communication between it and the Rogue River Valley.

Later.

In the expectation of the arrival of a steamer, the above was set up on Friday last.

By later advices from the interior, the news in its main features is confirmed. Major W. W. Fowler left Jacksonville on the 26th inst., and arrived on Saturday last, having, in company with a party of thirty-five men, traveled directly through the vicinity which was the scene of the depredations, and where the alarm still continues. In the attack on Sunday near Hay's, three white men were killed and a number of animals taken, which, the evening being far advanced, had already been unloaded by the packers and turned out. The number of Indians, as near as could be ascertained by the scattered parties in Hay's house, was at least 150. It is supposed that six Indians were killed. The Indians on the California side of the boundary have hitherto continued at peace with the whites. But if this war near the frontiers is suffered to continue, complications may arise which will involve them also in the struggle.

THE WAR ABOUT PUGET SOUND.

The *Pioneer and Democrat* (Olympia, W. T.) of 21st March mentions different engagements that had taken place between the whites and the Indians in Washington territory, in the vicinity of Puget Sound. Both regulars and volunteers are represented as scouring the country in search of the Indians. At one place they had destroyed an Indian fort; and at another place they had surprised a party of the natives and had taken some fifteen prisoners. A fort was about to be built at the mouth of Cedar creek, upon the Duwamish, for the protection of such white settlers as might return to their deserted places. Several block houses were also in course of erection by the whites in different districts.

Died.

March 10th, at her residence on Lewis River, Clark County, Washington Territory, MARY H. BOZARTH, aged 58 years on the 14th of February last, relict of the late Squire Bozarth.

She has left a numerous family, and a large circle of friends and acquaintances to mourn her loss. She was a member in full fellowship of the Church of Jesus Christ of Latter-day Saints, and died rejoicing in the gospel.

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San Francisco Price Current.

CORRECTED WEEKLY.

Bread—	
Pilot, in barrels, per lb	7 1/2
Crackers, in tin	7 1/2
Boots and Shoes—	
Men's Kip Boots, 18 inch	\$2 75
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